



THE CHRISTIAN CENTURY.

Volume XX.

Chicago, Ill., January 8, 1903.

Number 2

Leading Features

Retrospect and Prospect

Knowledge Through Action

Legalism and Literalism

Is the Age Prosaic?

A Important Convention

Dorothy Wainright's Sorrow

The Quiet-Hour Calendar

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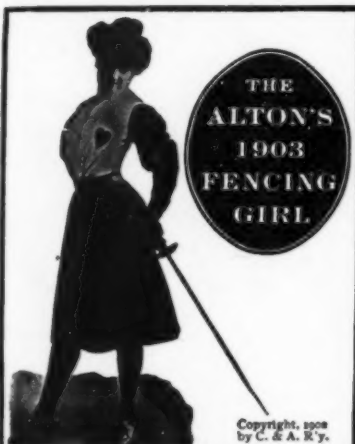
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The Christian Century

Volume XX.

Chicago, Ill., January 8, 1903.

Number 2.

Work for the good that is highest;
Dream not of greatness afar,
That glory is ever the highest,
Which shines upon men as they are.

—Punshen.

EDITORIAL

RETROSPECT AND PROSPECT.

Under the above caption the program and purposes of the CHRISTIAN CENTURY were clearly stated at the beginning of 1902. We have not only faithfully kept our pledges to the brotherhood to exalt the divine Christ above all controversy and the inspired Word of God above all criticism, but our faith in the higher ideals of the rank and file of our growing host of Christian workers has been confirmed by the enthusiastic support rendered us in maintaining our ideals of Christian journalism.

As we review the past year our confidence in the common fairness and Christian culture of the Disciples of Christ is strengthened. While we rejoice in the material development of the CHRISTIAN CENTURY and its consequent prosperity, we are even more gratified to know that the heart of our great brotherhood beats in sympathy with its positive, progressive Christian spirit. The CHRISTIAN CENTURY's aim to enlarge the spiritual vision and deepen the devotional life has been royally supported by strong pastors, who are leading Christian forces to great victories through the preaching of the Gospel and by faithful workers in the ranks. The genuine sympathy of noble women, the wise counsel of such rugged soldiers of the cross as Robert Moffett, F. M. Green and a host of veterans, the active co-operation of thousands of earnest workers has enabled the CHRISTIAN CENTURY to do its part in keeping our brotherhood true to its God-given mission of uniting all evangelical Christians for the evangelization of the world.

Many who criticised the CHRISTIAN CENTURY for not entering into an unseemly controversy with a contemporary journal a year ago have since commended our course of trusting fair-minded Christians to judge a religious journal by its merits and not by the false reports of others or fulsome self-praise. Our prosperity during the past year has confirmed our purpose to fill the CHRISTIAN CENTURY with the sacrificial spirit of the "Suffering Servant" and to avoid as far as possible the dogmatic spirit of a domineering dictator. A Christian journal, as well as a Disciple of Christ, should seek first the kingdom of God. World-wide missions shall therefore have the right of way, even over matters of moment to our brotherhood alone. The interests of our brotherhood at large shall take precedence over matters purely local and the purely personal interests of the editors and contributors of

the CHRISTIAN CENTURY shall always be secondary to the best interests of the brotherhood, which God in his providence has raised up to insist upon Christian union, that the world may be evangelized and believe on the Son of God.

So in the year before us Christian missions will have a larger place than ever. Christian evangelism will be emphasized as heretofore. Every enterprise for the co-operation of Christian forces will be fostered. The home life will receive more attention than ever. Serial stories full of the Christ spirit, corners to interest boys, columns to develop the devotional life will all find space, while the church, the Bible school, the prayer meeting and the Christian Endeavor will be given larger space than ever. The editorials and contributed articles will be shortened and strengthened. All personal controversies and doubtful disputations will be debarred and in each number Christ shall be "all and in all." With malice toward none and charity for all, the CHRISTIAN CENTURY faces the new year in deeper humility and with larger hope than ever.

KNOWLEDGE THROUGH ACTION.

When Jesus said that if any man was willing to do the will of God he should be assured of the doctrine he uttered one of the great truths which experience has proved a thousand times. Knowledge comes only through action. Faith that is worthy of the name is not the result of a mere impression made from without, but is the active apprehension of truth in concrete form. No man ever knows a thing until he has tested it by actual use. No man ever believes a truth until he has put it into the crucible of his own experience and tried it.

There is a mistaken idea that faith is the mere belief of testimony. Such is no doubt in many instances its genesis, but the faith of which the Scriptures speak as that which is able to save the soul is such an apprehension of the facts of Christian life as results not only from a knowledge of the divine program, but of active effort to organize it in the working economy of practical life. Herein lies the failure of many Christian lives that they mistake a mere theoretical view of the gospel for faith, and then are never possessed by it in any controlling way, simply because a theory has no power to move the heart and the will. A man may be perfectly persuaded of the verity of those great facts presented as the possession of Christian belief, and yet never have a faith that is worthy of the name. This is simply because the facts of Christian history are accepted in a placid and inert manner, as though such acceptance were of value in the creation of character. One fact is no more important for belief than another unless that fact becomes a part of the actual fabric of life. The great truths of our Savior's career, his life, death, burial and resurrection, though they are the most important events in history, have no more power to save men than any other facts of experience unless they become a real, regenerative force in life and thus enter into the active program of character making.

Conversely, it is true that faith is acquirable just

in the degree that men actually work out the program of Christian living. One hears sometimes the plaintive remark, "I have no faith. I wish I had, but I cannot make myself believe the things which the gospel affirms to be true and which must be received before one can become a Christian." The difficulty with such an attitude is that of misapprehending the method by which faith is secured. To be sure, in some cases faith may be an inherited quality, and one may grow up into belief of the truth in an imperceptible manner; but in most cases faith is only acquired by attempting to live the life of Christ after him. If, therefore, the most doubtful were to analyze his religious convictions he would find that he possesses a certain faith faculty, capable of organizing itself around the acceptance of some simple truths of religion as fundamental and necessary. It would be a rare thing indeed to find a person who had absolutely no faith. People usually find that they have much more faith than they imagine, and on the basis of that possession it is quite possible to go forward in a definite program of life, which, as it is actually worked out, widens the field of faith with every experience. Few men who have been doubters are ever convinced by intellectual argument. Their conviction is the result of working out the program of Christianity. Faith comes by hearing the Word of God, but this statement carries with it the understanding that the whole nature is co-operating with the hearing faculty.

If we were less concerned to convince men of the truths of the faith and more concerned to get them to attempt the program of the Christian life, we should no doubt succeed in many cases where we at present fail. This attitude would remove entirely the objections which hinder a certain type of mind from approaching Christianity. Emphasis placed upon living is more acceptable than that which is placed upon intellectual views. Men can see that the life of Christ is not a theory, but a program. To make this fact emphatic is to disarm their doubts and remove their prejudice. To approach a man first with a bundle of propositions is to prejudice him against Christianity, provided he has a tendency toward indifference or skepticism. But to give him a definite enterprise to accomplish is not only to secure his attention, but to put him on the road toward that growing faith which presently becomes ample enough for all Christian experience. Thus again and ever more we prove the truth of Jesus' words, that if any man will do the Father's will he shall know of the teaching.

SIGNS OF THE TIMES.

Chicago.

Chicago, a city of no importance a few decades ago, has taken its place in the front rank of the world's commercial centers. It now has a population approximating two millions, with the finest system of railway transportation of any city in the world; and with an improvement in its water way will become a formidable rival of many of the coast cities. The year just closed has been the best in the history of Chicago business, and the trade journals all look forward to even a better trade in 1903. According to the estimates made the volume is $14\frac{1}{2}$ per cent in excess of the previous year. The increase was not due to propitious circumstances so much as the greater purchasing power of the people. They are demanding a better grade of goods in all lines, and the retail merchandise is on a cleaner and stronger basis. The influence of Chicago business has been felt in the

remotest parts of the country. The mail order houses in this and other large cities have revolutionized the easy-going methods of business in the small towns, compelling the merchants, who would survive, to adopt more enterprising methods of business, supplying to their customers a better grade of goods, until to-day we find more thoroughly equipped establishments in towns of a few thousand than were to be found in some of the large cities a quarter of a century ago.

The Chicago postoffice did the largest money-order business last year ever transacted in any one postoffice in one year, being 500 per cent in advance of the World's Fair year, which was itself a record breaker.

The Chicago Bureau of Charities gave relief to 11,760 families during the year, found permanent employment for 864 persons and temporary employment for 1,253 persons, and expended a total of \$43,239.55.

The Increase in Suicides.

To the student of sociology, the alarming number of suicides is a matter of no little concern. During the last year the increase has been 14 per cent, while the last three years yields the startling percentage of 55, which is out of proportion to the growth of population. The ratio of men to women has been five to one, but the last year shows three times as many women as for the year previous, making the ratio five men to three women. Despondency ranks first among the known causes, about one-tenth are traced to domestic infelicity, while "business losses" are responsible for the smallest number.

Events of the Year.

The year 1902 has seen peace restored in Africa and the Philippines; but of far greater importance to the people of the United States was the great coal strike in the anthracite regions of Pennsylvania, which extended over a period of several months and which was only brought to an end through the influence of President Roosevelt without any precedent or constitutional authority to guide him. It finds its chief interest, not in the length of its duration nor the obstinacy with which it was fought, but the new light into which the whole strike situation was thrown. The time was when it was considered that a strike was no one's concern but the two parties directly involved. But it has become apparent to practically all, as it has been to a few, that there is a third party whose interests cannot be ignored. No one man or set of men can engage in any enterprise without affecting the people at large. This we have long held as a theory, but we are coming to see what are its practical bearings. No agitation which has ever been carried on by socialists or radical reformers has done so much to create a sentiment in favor of government ownership, and a still wider demand for government regulation. And conservative men like Richard Olney, former United States Attorney-General, demand a criminal prosecution of the coal barons. The strike has brought into public notice "one of the greatest among the great figures of Americans of the day," that of John Mitchell, the young leader of the Mine Workers' Union. He has conducted himself and managed the affairs of the union in a manner that has won him friends among all classes.

Of national legislation during the year there was none of more importance to either the commerce or the naval power of the country than that authorizing the construction of an isthmian canal. After much discussion of the relative merits of the Panama and

(Continued on page 37.)

GLANCE AT THE GLOBE

Europe has had several earthquake shocks recently. New Jersey has ranked sixth in manufactured products for the last forty years.

More than 33,000 pounds of opium were received at San Francisco in a single week recently.

The armies and navies of Europe absorb twelve days' earnings yearly of the entire population.

Bicycles are taxed in Vancouver, British Columbia, the municipal revenue from that source last year being £557.

General Francis V. Greene assumes his duties as police commissioner of New York and suspends accused officers.

General Miles, who started for Siberia Dec. 29, will visit the European capitals before sailing for the United States.

Dr. F. B. Turck says that corsets and the forcing of girls into society at too early an age cause the collapse of many women.

Six hundred carriage workers of Amesbury, Mass., struck following a refusal of the manufacturers to grant 12 per cent increase in wages.

The biggest meteorite ever seen has been found at Ponto Alegre, in Brazil. It is an immense rock mass, eighty-five feet long and fifty-five feet thick.

Lord Roberts of Kandahar accepts invitation of Ancient and Honorable Artillery Company of Boston to become its guest at the annual field day next September.

The third annual meeting of the Russian Young Men's Christian Association, under the patronage of Prince Oldenburg, was held in St. Petersburg recently.

There is rumor of an effort to form a gigantic combine of the independent telephone interests of the United States. The proposed plan involves about \$100,000,000.

The Tribune says the pope has ordered the archbishop of Manila to excommunicate all persons who endeavor to promote the creation of a national church in the Philippines.

The missionaries in the Sian-Fu region have been officially notified to be prepared to leave if necessary. It is recommended that the women and children be sent to safe ports.

Mail advices from Peking announce that the Empress Dowager of China proposes to abdicate next year. There is almost a panic among the chief officials of the empire in consequence.

Studebaker Brothers' Manufacturing Company of South Bend announced that it had set aside \$250,000 for the erection of a new home for the Young Men's Christian Association of that city.

The pope is about to issue an encyclical against the practice of dueling. He will appeal to all Christian governments to suppress the practice, which is described as a survival of the middle ages.

John S. Mosby, special inspector of the United States land office of Washington, has arrived in Omaha and will at once begin proceedings for the removal of cattlemen's fences from government land in Nebraska.

It took four thousand pounds of turkey, five thousand oranges, over two thousand loaves of bread, and twelve hundred and sixty mince pies for the Christmas dinner at the Soldiers' Home at Dayton, Ohio.

The Sultan of Morocco is said to have retired to the palace at Fez with all his available artillery and ammunition and to have strongly barricaded himself, in consequence of a threatened attack on the part of the rebels.

Thomas Fortune, the special labor commissioner appointed to investigate conditions in Hawaii, reports that the best way to develop the resources of the islands is to import negroes. They are particularly suited to the climate.

Robert B. Armstrong, who is slated for the position of assistant secretary of the treasury, is a well-known young newspaper man, who was born and educated in Iowa, and in that state served his apprenticeship in journalism.

By turning out 1,520 finished locomotives—an average of one every four hours—the Baldwin Locomotive Works of Philadelphia broke all records during 1902. Indications point to an even greater output in the year before us.

College presidents and prominent university professors engaged in warm discussion as to the requirements of admission to the professional schools of American universities at the session of the Association of American Universities.

It is announced at Chattanooga that the combine of the malleable iron concerns of the country has been perfected. The deal takes in seventeen of the leading plants, among them the Chicago Malleable Casting Company of West Pullman, Ill.

A hitherto unknown portrait of Martin Luther, painted by Lucas Cranach, the celebrated artist and burgomaster of Wit-

tenberg, has been uncovered in the town church of Wittenberg. It is pronounced to be the best portrait of Martin Luther in existence.

Cornell University has adopted the policy of retiring its professors at the age of seventy, giving them, thereafter, full salary for the first year and work as special lecturers for the four following years, each being paid \$1,500 a year for these last four years.

After forfeiting options on thirty-three coal mines in central Illinois a syndicate of Pennsylvania operators represented by Newton Jackson of Philadelphia has secured control of six of the largest mines in the fifth Illinois district, with a total output of 1,250,000 tons a year, or over half that of the entire district.

Scientists from all over the United States gathered in Washington City last week to attend the fifty-second annual meeting of the American Association for the Advancement of Science. Carrol D. Wright, commissioner of labor and vice president of the section of social and economic science, spoke on "The Psychology of the Labor Question."

The Standard Oil Company has announced a general pension plan for the benefit of its employees. The plan is along the lines of those adopted by various railroad companies. Among the new features, however, is a provision to the effect that employees who have reached the age of 64 years, after twenty-five years in the service of the company, may retire on half pay for one year, after which the regulation pension is to be paid to them.

Thomas Wommack, a planter of East Baton Rouge parish, has discovered a process for making sugar which promises to revolutionize the industry in Louisiana. Mr. Wommack declines to divulge his secret until he has secured a patent, but he says the process converts the whole product from the ordinary sirup into first sugars, with only a small percentage of residue in the shape of a black kind of glucose, with scarcely a trace of sucrose in it.

The induction into office of Maine's new sheriffs recently is regarded as the beginning of a fresh endeavor to enforce the prohibitory law. Some of these men unequivocally declared their purposes in this direction and gave all rum dealers time to get rid of their stock and to quit the business. Others have not openly declared their intentions in this particular regard, but have permitted the impression to get abroad that they will not brook any violation of the law.

"The great problems of the year," says Thomas A. Edison in a statement to the World, "are the problems of fighting bacteria, of getting electricity direct from coal, of getting power from the elements cheaply, and in applying the many uses of electricity to manufactures. I look for a wonderful year. There is more activity in science than there has ever been before, more men are working on big problems and great discoveries would be only natural. For myself, my storage battery, on which I have worked for years, will be put on the market in January. I expect to give up practical invention for two years. I am going to experiment—going to delve in some problems that I have put by for an idle time, and for once am going to work without having the production of a commercial commodity in view. I am going into the byways of science. I prefer not to say what my experiments will be. Yes, trying to get electricity direct from coal is one of them."

SIGNS OF THE TIMES.

(Continued from page 36.)

the Nicaraguan routes, approaching at times almost to ferocity on the part of the disputants, Congress made provision for a \$200,000,000 bond issue and passed a law which gave President Roosevelt the power to decide upon the route.

Of other legislation the passage of the national irrigation act, turning over the revenues from the national domain for the use of a comprehensive scheme of irrigation, and the creation of a permanent census bureau are to be noted. To relieve the congestion of an ever-accumulating surplus, Congress removed the last of the war revenue taxes and passed the largest river and harbor bill in the country's history—appropriating \$65,000,000. A 10-cent a pound tax on colored oleomargarine, so heavy as practically to cut that industry in half, was imposed.

CONTRIBUTED

OUR ALL IN ALL.

J. W. HILTON.

There is a place so sacred, sweet;
Where souls in one accord may meet,
Where holy thoughts the heart possess,
And friends enjoy love's pure caress.

There is a time when Christ flows in
And fills the soul, ejecting sin;
When moments bear the fruit of years,
And love flows forth in joyous tears.

There is a tie affection binds
Around the heart, and then entwines
The lives of friends and loved ones here
About the loving Savior dear.

There is a solace for the heart,
When tears and sobs unbidden start;
When pain and suffering cast us down,
And bring us prostrate to the ground.

The place is Jesus' heart of love,
The time when souls look up above,
And Jesus draws us to His side,
We feel His touch, are satisfied.

LEGALISM AND LITERALISM.

THE THEOLOGIAN.

The Theologian regards recent events in the church circles of Lexington as full of significance in showing the fruits of literalism. It is too violent a case to designate by the mild term "legalism." Legalism is to literalism as chicken-pox to measles. This is a very bad case of literalism. It results from the extreme construction of two of our favorite maxims, "Where the Scriptures speak we will speak, and where the Scriptures are silent we will be silent," and "The Bible is the all-sufficient rule of faith and practice." The Theologian has no quarrel with these men over the logic of their position in thus interpreting these principles. He is inclined to think that they do not need to be bent to breaking in order to bear this interpretation. It is merely literalism run to the end of the rope, and it is the rope with which it will hang itself.

The Passing of the Literalists.

The incident just commented on is full of interest as revealing the spirit and the tendency of literalism. It is evident that it is a passing phase of thought. The church is abandoning the service of the letter for a truer and more vital service of the spirit of Scripture. Allegiance to the Bible has been our glory, but allegiance to men's theories about the Bible has too often been our shame. The failure to distinguish between these has been the undoing of many a man. The Bible is a living word, but our theories about it abide only so long as the conditions of thought remain the same. Literalism is doomed because it is out of harmony with the spirit of present-day Christianity. "New conditions teach new duties." The demand to-day is for the best, and as better methods are discovered of expressing the spirit of religion and of spreading Christianity, the church will adopt them. That literalism stands in the way of the most efficient

service is a sufficient indictment of it. The interests of human life and the perfection of character are of more importance than any of man's theories about the Bible or than even the Bible itself, if it came to that. But the Bible rightly interpreted and man's highest needs are never in conflict. Literalism puts the Bible between the individual soul and God and obscures his light. It would make of God a despot who has prescribed the exact form which our service to him shall take. Whatever lowers our conception of God, call it what you will, is degrading and must be abandoned. It misrepresents Jesus Christ, who does not lay down rules for the government of our lives, but declares we are his friends, not his slaves. Our guide is an inward restraint, not an outward compulsion. We are workers together with God. We are free as God is free. He is limited only by his own nature, and in like manner our nature and our needs furnish our only limitations.

The literalists would destroy the unity of the church. Christians never can unite on the petty details of a form of church government and methods of church work. Certain great truths, which are almost axiomatic in their character, are sufficient for the foundation of universal Christianity. Each communion or congregation must determine many things for itself. But if the minority in a church or a convention are under obligations to withdraw whenever their wishes are not respected, then anarchy is the proper condition for the church of God.

Finally and in all seriousness, the Theologian charges the literalists with idolatry. He calls to witness the history of religion to prove the truth of this statement. *Whatever makes a religious question of that which in itself has no moral value is idolatry.* One of the great distinctions between Jehovah and the gods of the surrounding heathen was that he had a moral purpose and required righteousness on the part of his followers. Not often have men consciously substituted another for God, but they have attributed to God that which has no moral value and worship that. For worship is more than genuflections and hallelujahs. We worship that to which we devote our lives. If a theory about the interpretation of the Bible becomes that religious principle, then it becomes bibliolatry. A recent writer asks, "Who worships the Bible? I never yet saw any one who thought too much of his Bible." Of course, no one loves his Bible too much in the noble sense. It can be just as truly said that no one loves nature too much, and yet there are multitudes of cases in which certain qualities in nature have been deified to man's destruction. The Bible is food for the soul, not its prison house. It must be made to minister to human life. The future of the Bible and of religion is in the hands of those who love them for what they can do in destroying sin and in elevating and perfecting human life.

The knights of the world no longer fight in armor, but in every street of every city there are still men, *sans peur et sans reproche*, who not only live for, but who are ready to die for love's sweet sake.—Charles Frederic Goss, in *The Loom of Life*.

And this we may know surely, that no man or woman of the humblest sort can be really strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

IS THE AGE PROSAIC?

E. L. POWELL.

Is the time we live in prosaic? That depends upon your viewpoint. To the man who lives in a dungeon there are no stars; to the man who has no life outside the making of money there is no romance; to the dull, lethargic soul that fails to consider the signs of the times there is no progress; to the unimaginative mind there are no sermons in stones or majesty in the deep-voiced ocean. So to the man who is himself commonplace the world is commonplace. For him there is no burning bush, and should the voice of an angel sound in his ears he would only exclaim, "It thunders." If a man will not cultivate the faculty of seeing with his soul as well as with his eyes, then for him the earth shall be barren of beauty and existence shall be "stale, flat and unprofitable." Over against the charge that the age is prosaic we wish to place modern heroism. Is heroism dead? Does it belong to a past generation? Have we no longer need for the laurel wreath? Is heroism confined to the pages of history or to the limited company of the immortals? Are there no heroes other than men of massive mold and stately tread?

1. I believe in modern heroism because I believe in a God who fires the hearts of men to noble deeds now no less than in the days gone by. True heroism is the divine in man expressing itself in noble service, or, it may be, in a splendid death. No Arnold Wilkerei ever made way for liberty save under the inspiration of the Almighty; no Washington ever braved the dangers of wilderness or battle without this divine guidance. All true heroism is begotten of God, and because I believe in God, who is working to-day no less than yesterday, I should think it strange indeed if there were no manifestations of heroism in our own day and time.

2. We are disposed to associate heroism with certain accessories—the battlefield, the post of physical danger. Splendid is the heroism of the battlefield! How our hearts thrill as history marshals before us the great military heroes of the world! They come from Marathon and Thermopylae and a thousand fields now peaceful and still. But when the tumult and shouting dies heroism seeks new and different fields for its exercise. The order of chivalry has passed away, but the spirit of chivalry remains. The war drum throbs no longer and the battle flag is furled, but the hero survives. The man who is fighting ignorance—the slum worker, the missionary, the men who are on the firing line of social, industrial and religious enterprises—are they not heroes?

As to physical courage, it is common enough. We see expressions of it every day, as, for instance, in some workman doing his ordinary task on the dizzy edge of some high building. In the mean, commonplace performances of labor we have continual expressions of physical courage. In the building of every bridge, on the deck of every vessel, on every train, in mines, wherever man works.

3. We do not hear of heroes in humble life. "A cloister has recently been built in Aldersgate street, in London on the walls of which are to be placed memorials of the deeds of heroes of English men and women in humble life. The inscriptions on two of the tablets read as follows: 'Walter Hart, driver, and Harry Bean, fireman of the Windsor express, on July 13, 1898, while being scalded and burnt, sacrificed their lives in saving the train.' 'Mary Rogers, stewardess

of the Stella, March 30, 1899, self-sacrificed by giving up her life belt and voluntarily going down in the sinking ship.'" We do not know the names of young women who sacrifice a future on the altar of filial devotion—the youth fighting poverty inch by inch as he makes his way to the temple of knowledge, the Madonna of the washtub supporting a drunken husband. Dickens found these heroes and heroines on the river front and in dim, dingy alleys. It is the spirit of endurance, of patient suffering, of sacrifice, of work, despite pain and hunger and cold—this is the heroic spirit.

How much easier to do a daring deed, under impulse or even after deliberation, than to suffer and serve through a lifetime and still to be strong!

4. We forget the heroism involved in failure. It is the successful whom we crown.

"While the voice of the world shouts its chorus,

Its paeans for those who have won;

While the triumph is sounding triumphant

And high to the breeze and the sun

Gay banners are waving, hands clapping

And hurrying feet

Thronging after the laurel-crowned victors—

I stand on the field of defeat,

In the shadow, 'mongst those who are

Fallen, wounded and dying—and

There chant a requiem low; place

My hands on their pain-knotted brows,

Breathe a prayer, hold the hand that is helpless

And whisper—they only the victory win

Who have fought tho' vanquished,

Who have dared for a' high cause

To suffer, resist—if need be to die."

The man who has failed, as the world reckons, we pass him by, and yet all the high qualities of the hero belong to him.

The question of the true hero is not, Will worldly success crown the day? but, Is the cause right? Conscious of right, he enlists, even though anticipating certain failure.

Look among the defeated in the battle of life and you shall find some as heroic spirits, shown in the struggle which failed, as ever animated human bosoms—men who have failed in business, in their worthy ambitions, in the realization of their ideals.

5. Among the conspicuous forms of modern heroism we behold the man who teaches unwelcome truth, the prophet of his age; the man who dares to do right in the face of an overwhelming public sentiment of opposition; the man who carries a great sorrow and makes no moan; the man who keeps down the enemy of appetite, ever gnawing and yet kept at bay. These and a hundred such instances could be named as indicating that the age in which we live is not prosaic, but is full of the spirit of heroism.

We know not when, we know not where

We know not what that world will be,

But this we know; it will be fair

To see.

With heart athirst and thirsty face,

We know and know not what shall be—

Christ Jesus brings us of His grace

To see.

Christ Jesus brings us His grace

Beyond all prayers our hopes can pray,

One day to see Him face to face—

One day.

—Christina G. Rossetti.

AN IMPORTANT CONVENTION.

A very important convention will be held in Chicago in the interest of systematic religious instruction early in February. The following reprinted announcement deserves careful attention:

The exact date for the convention called by the Council of Seventy has been fixed by the general committee. It is Tuesday, Wednesday and Thursday, Feb. 10-12, 1903. The plan of the convention as tentatively arranged provides for six sessions. The first is to be a general public meeting on Tuesday evening, followed by morning, afternoon and evening sessions on Wednesday and morning and afternoon sessions on Thursday. The convention will be held in one or more of Chicago's largest churches, and the meetings will be open to the public, so that persons who are not official members of the convention may be present at its deliberations.

Interest in the Convention.

The council movement for religious and moral education has met with a remarkably cordial reception. Interest in and enthusiasm for the movement are spreading with the greatest rapidity. The council is already in correspondence with more than a thousand of the leading thinkers and workers in this most important field of education. The publicity committee, although very busy in extending the information concerning the new movement, has not been able to supply all the information that has been sought. The entire list of signers of the call has become in a real sense a committee of publicity, to extend the knowledge of the movement, to arouse thought and discussion upon these themes and to enlist co-operation for the undertaking. The invitation extended in the call for the convention to all interested persons to communicate with the council concerning it has brought hundreds of letters, showing that ministers, educators and religious workers everywhere appreciate what the movement means. There is a most satisfactory recognition that the field described in the call needs the attention and the effort which is proposed for it. More than twenty-five of the leading religious papers have given it adequate notice and cordial indorsement.

Organization of the New Movement.

Much thought and discussion have been directed to the nature of the organization to be established. There seems to be a general agreement that the organization should take some such shape as was described in the call, and that the best general model on which to construct it is the National Educational Association. This eminent organization has developed its constitution by an experience of more than thirty years and is now one of the most influential bodies in the country. Following its method, the new organization might consist of a large and indeed practically unlimited number of persons engaged in all kinds of religious and moral education, membership to be open to all such on the payment of a small annual fee, the fees so raised to become a sustaining fund for carrying on the work of the organization. Then inside of this large organization there would probably be created a standing committee or board of direction of a limited number, who should have the special direction of the work of the whole organization. It is desirable that all who are interested in the kind of organization to be formed should give thought to the problems of the constitution and the by-laws.

Program of the Convention.

The program committee has drafted a program for

the sessions of the convention which, it is believed, will be most satisfactory to all. It will arouse enthusiasm for the movement, make clear the ideas for which the new organization should stand and lead up in the most effective way to the great business session at which the organization itself will be established. There is no doubt that the program will present a larger number of the most eminent men in the field of religious education than any recent convention has been able to present. It is expected that an announcement of the program, including the speakers, will be made in Official Document No. 2, to be published about the middle of January.

Membership of the Convention.

The invitation committee has been active in its efforts to discover the best method of inviting persons to sit in the convention. The members and associate members of the Council of Seventy are, as provided in the call, *ex-officio* members of the convention. It is the judgment also of the invitation committee that all of the signers to the call, as printed in Document No. 1, should be invited to sit in the convention. The committee has not yet been able to determine how many more persons can be invited, but in all probability there will be an opportunity for several hundred more without making the convention too large to do its work successfully. Persons who wish to attend the convention are invited to communicate with the recorder of the council, Professor C. W. Votaw, the University of Chicago. Applicants for seats in the convention will be listed and considered by the committee in the order in which their names are received. It is greatly to be desired that all the associations and institutions which are engaged in the work for which the movement stands shall be proportionately represented. These bodies may perhaps be grouped under five heads: (1) universities, colleges and theological seminaries; (2) church and Sunday school organizations, both general and local; (3) public and private schools; (4) young people's religious associations and societies of all kinds; (5) various organizations, such as ministerial associations, library associations, mothers' clubs, etc. All of these agencies, or nearly all, are now represented in the printed list of signers of the call; but it is hoped that a still larger representation can be given them.

How to Assist the Movement.

For those who desire to assist in the promotion of the movement we make the following suggestions as to how this can best be done: (1) Knowledge of the movement can be extended by private conversation and by private correspondence; (2) by written statements regarding it prepared for and sent to the religious press and to local papers; (3) by announcements and explanations of the movement given from the pulpit or in other public ways; (4) by presenting the subject at ministerial associations and denominational clubs, Sunday school conventions and all kinds of religious meetings where the matter would be of interest; (5) by sending to the recorder of the council the names and addresses of carefully selected persons who will appreciate the movement and will be both able and willing to promote it; (6) by reporting the progress of the movement in the state or district of your residence and by sending to us clippings from the papers concerning it; (7) by making specific suggestions to us as to how the movement can best be carried forward and as to how the organization can best be constructed to accomplish its important work.

Dorothy Wainwright's Sorrow and Its Cure.

LAURA DE LANY GARST.

CHAPTER II.

(Continued from last week.)

"Oh, Dorothy, dearest, I have a long, long letter from Rudolph. He has been through a bitter struggle, but he is still my pure, sweet boy. I felt so conscience-smitten all the time I was reading it, because I had been indifferent to foreign missions, when my own dear laddie was in those far-away lands facing those evil conditions. Truly, 'charity begins at home,' and all the great round world is home, full of neighbors who need to be fellowshipped by his 'homely' charity or love. Be sure I will need no more urging to do my duty. Henceforth the cause of world-wide missions and my effort to secure a desirable environment for my growing family shall be identical interests in my heart."

Drawing a thick letter from her pocket, she read extracts to her friend. "Oh, mother, dearest, I have felt cruel not to write more and oftener. But truly, my heart has been heavy and I knew if I wrote you would read a sad tale between the lines. The aims of those about me seem very low. Vice is so cheap and respectable (!) out here. I have been drifting, drifting a little nearer the chasm all the time, but, thank God, my eyes are open at last and I think, without boasting, that henceforth oriental sin will draw me with far different cords—not those of temptation to participate in it, but of intense, overwhelming desire to help rid these poor people of the weight that holds them down. * * * We got back to Yokohama just in time to catch the great conference of missionaries held in Tokyo in October. When we have been in Yokohama at anchor now and again a few missionaries have come off to sing and talk. They were pleasant and I chatted with some of them, but for one reason or another did not get much interested. To be frank, I think I was a little prejudiced.

"I was heartily ashamed once. A party of them came off. One most beautifully recited the account of the crucifixion from Ben-Hur. Others sang. It was the day before we were to sail for the Philippines. 'Blow-outs' were the order of the day, in spite of its being Sunday; wine flowed like water. The chaplain was ashamed to ask them to a wine dinner, and he knew the officers would be disgusted if deprived of their liquor, so he took them ashore to the Grand Hotel to tiffin. This on Dewey's flagship! I tell you, I don't think this liquor business does our great American institutions much credit. * * * Well, the United States minister and his wife, Col. and Mrs. Buck, gave a great reception to these four hundred odd missionaries, in conference assembled, and, thanks to my distant relationship, I was so fortunate as to be invited. No pains were spared at the legation to make the occasion a memorable one. Col. and Mrs. Buck are in hearty sympathy with the missionaries and their work, and the colonel has even defended them before a great table full of guests at a banquet, when they were flippantly referred to as 'enthusiasts' and 'fanatics.' He said most emphatically they were the most efficient and self-sacrificing people and doing far more for Japan than any other class.

"Well, I met a whole lot of these people. One young woman quite captured my heart. Don't be frightened, dearest mother. I am not in the least danger of doing anything rash. I found this lady

lived four miles across the city. In this she was by no means unique, for Tokyo is a city of magnificent distances and every place is five miles from every other place. She rides a wheel and is as chipper and merry as a bird, with her bright color and laughing eyes, and such a wealth of sunny hair!

"She found that I, though I had been in Eastern waters many months, had never once visited a mission home or school—the more shame to me—and so we planned that I should hire a wheel and go the rounds with her. When I called next day, according to appointment, I found her all ready in her tasty bicycle suit. She was detained a few moments bandaging a sprained ankle. One of her 'girls,' a Japanese Miss whom she is educating and mothering, had met with an accident. She left her comfortably established in her cosy sitting room, with various letters to write and lessons to learn. * * * I had had time to visit the various heathen temples, the museum at Ueno, the chrysanthemum exhibit, art gallery and, in fact, had 'done' the sights in general. But oh, I blush to think how I had simply turned my back upon all this splendid altruistic enterprise—this work that makes the advance of the present century conspicuous over that of preceding ones—this grand work that more than any other work, whether at home or abroad, gauges the upward impulse of the race. Really, dearest mother, I feel like resigning and joining the noble band that stands for this advance! We visited homes and schools. I saw all sorts. Some of the houses were of foreign architecture—most of them, in fact; others were native. Some missionaries lived more pretentiously than others, but even a man's eye could see there was little of magnificence anywhere. The ready tact of home-like women put many dainty touches here and there and the pretty horticultural additions, so easy to secure out here, lent much of seeming elegance to simple rooms. * * * Sometimes soft slippers were put on my feet as I entered the native houses—far more of a concession to my foreign blood than the missionaries allow themselves, for they always remove the shoes altogether before stepping upon the mat of a native house. The schools for poor children interested me greatly. The government schools are supposed to be free, but a small tuition is charged. Only ten or fifteen cents a month, I believe, but thousands of the people are so desolately poor that even this is out of the question.

"Many of these children are taught in some two hundred of these schools. It was fun to see the little tots—some fairly large, too—and hear them study out loud! A veritable bedlam! They are wonderfully clever in repeating Scripture lessons. * * * I asked Miss Rinker why they, the missionaries, did not visit our men-of-war more. I thought personal acquaintance with the missionaries would stimulate interest and curiosity and cause many a visit to their work. She laughed at me, and I didn't blame her.

"'It didn't seem to rouse you much,' she said. 'You see how very few of us there are to do anything. How can we lay down school work, house-to-house visiting, study of the language, meetings and everything that presses so, to cultivate naval officers, however congenial, who can easily inform themselves about our work if they use the same means they would to become intelligent on any other line?'

"I felt rebuked, and knew I deserved it.

"I could write hours about the details of the work as I saw it. But I was so very deeply interested that I accepted the invitation of a gentleman on whom we called to accompany him on a three days' evangelistic trip into the country. The details of this trip, too, I will have to save to tell you, for know, beloved mother, we are coming home very shortly. Of this I will be able to write more definitely next time. Suffice it to say I took off my shoes at the doors, sat on my feet, ate with chopsticks, bowed to the floor, nearly starved on the unchanging menu of half-cooked rice (no salt!), unpalatable soup and salty pickles, slept on the floor and was nearly eaten up by fleas!

"But, all discomforts aside, I was fascinated. Think of these college-bred men and women changing their habits of life, wrestling with languages that open up no specially rich fields of literature to reward them, accommodating themselves to every kind and condition of people and really daily giving themselves to the uplift of a great people who have been superstition-saturated for centuries!

"I know you will become enthusiastic if you inform yourself about these workers and their work. There surely must be literature in abundance on the subject. I have visited these heathen temples, wondered at the art, the quaint look of the worshipers, etc. These missionaries can tell what the worshipers are thinking about, what their prayers mean to them, what hope or hopelessness there is for them and all about it. They study the language of the people, visit them and get into their home life and heart life. I wish now that I could do all our cruise over again. It would be so splendid to visit China with the new interest I have now. * * * Aside from every other consideration, I do think we should be energetic in this great work of missions, because these people learn so much that is evil from our own countrymen. Really, I would blush to write you of the things that I see and hear! I am ashamed of my country and my countrymen many times a day. To think that the Japanese government has forbidden the landing of the men of war enroute to Manila—or the transports, rather—because they, the soldiers, are so abominably immoral and corrupt the natives. * * * But, thank God, I have sometimes cause to be proud as well, and never more than when contemplating the missionary enterprise. * * * Though not half through, I must close this hurriedly for the mail."

"Oh, Dorothy," cried Helen, "I am so happy." And her eyes shown through grateful tears.

"You don't know," she resumed, after a moment, "how much I have suffered lest Rudolph would be gradually lured into the lax morality that I know too well is a feature of life in the East. And isn't it good this letter came before the missionary meeting to which Mrs. Blanchard invited us?"

"Yes," said Dorothy, almost brightly.

(To be continued.)

"NOT ASHAMED OF THE GOSPEL OF CHRIST"

T. H. BLENUS.

There is as much implied in the 16th verse of the first Chapter of Romans as there is stated. It is one of a numerous class of sacred passages, in which a strong negative expression is used with an opposite, positive signification.

We must bear in mind that the Apostle Paul was no ordinary man. He was born in a city celebrated for its polite literature. He started at the feet of Gam-

aeli in Jerusalem, a city celebrated for its great religious convocations. He was the only apostle who could make any great pretensions to hereditary fame, or to scholarships of a distinguished character. He had a broad and generous mind, great and diversified talents, and a splendidly cultivated intellect. When the Son of Righteousness flashed the burning truth of the grace of God on the heart and soul of this great man, he was at once able to compare the heaven-born revelation with the pigments of heathen philosophy, and heathen mythology, and while perhaps recognizing in one the genius of man, in the other he plainly saw the matchless intellect of the one true God.

Paul's acceptance of the religion of Christianity is in itself, when viewed in all its aspects, a very strongly presumptive evidence of the truthfulness of the gospel; and when we consider the eminent character of the man, his firm belief in and his adherence to the religion of his fathers, the zeal and violence of his prejudices, his birth privileges and his attainments, we must believe that no man ever lived who was more unlikely to espouse the cause of the Nazarene. But Saul of Tarsus, who was never an imposter, a mere enthusiast, a deceiver, or a fool, did renounce the faith of his people, a faith at that time dearer to him than life itself, and became under the quickening, molding, regenerating power of the gospel, a fearless and devoted proclaimer of its truths; his heart, nerved with a divinely inspired boldness, and with a determination rising superior to every trial.

Paul knew what were the conditions at Rome when these words were written. The fame of its orators, its statesmen and its warriors was worldwide. The notoriety of its sensuality, its obscurity, and its consummate wickedness had long since reached his ears. He was well aware of the dangers and difficulties which would beset him on every hand, should he visit this great metropolis, with its multitudinous vices, its bacchanalian revels, its proud monuments and palaces, its theaters, its colosseum, and its lofty temples burnished with silver and gold, and fretted with the most elaborate architectural skill. Paul knew all these things, and yet his Christ-filled heart burned to meet the proud, vainglorious and conceited, sceptical sophists of this wonderful city, and with a confidence splendidly founded, he had no fears of the test of his faith, hence the force, the beauty and the deep meaning of his words, "I am not ashamed of the gospel of Christ."

Since Paul's day that splendid doctrine of which the apostle was not ashamed has passed through the fires of many a system of godless philosophy, and in bold relief in the history of the world, stands forth untarnished and unsullied, reflecting the radiance of eternal glory and shining with the image of the divine author. Saints have proved its power by their godly lives; martyrs have confirmed it by their willingness to die for its lifegiving principles; tyrants and hypocrites have strengthened it by their persecutions and dissimulations, while malice, wit, and scepticism have brought out for its protection, immortal defenses, which have established it upon the basis of eternal truth.

"The strangest way, perhaps, which may be sought,
Lies through the great highway men call 'I ought.'"

"There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is a society where none intrudes,
By the deep sea, and music in its roar."

BOOK REVIEWS

Adnah, a Tale of the Time of Christ. By J. Breckenridge Ellis of Plattsburg, Mo. Geo. W. Jacobs & Co.: Philadelphia.

This is a remarkable piece of fiction. The characters are well chosen and the scenes graphically and vividly described.

Adnah, the hero of the story, caught and incarnated the law of love as laid down and exemplified by Christ. There are some beautiful lessons and the story is WORTH reading, and that is saying much for it in this age of story writing and book making, when the market is literally freighted with good books.

This is indeed an age of authors, and Mr. Ellis is fast coming to be known and recognized as one richly gifted in the realm of wholesome and high-class fiction. This book should be placed in the hands of the young for two reasons: First, THEY WILL READ IT. Second, THE LESSONS ARE WHAT THIS AGE SO MUCH NEEDS.

BEN. F. HILL.

The Story of the Amphibeans and Reptiles. By James Newton Baskett and Raymond L. Ditmars. D. Appleton & Co. Cloth, 217 pp. Price, 35 cents, net.

The fact that this series of Home Reading Books is issued under the direction of W. T. Harris assures us of its worth.

The combination of the instructive and interesting in a form attractive for the adult is not easy, much less for the young.

It is nevertheless growingly important that such work be done, in view of the large output of worthless reading matter.

The purpose of this series "to provide wholesome, instructive, entertaining reading for young people during the early educative period, and more especially through such means to bring the home and the school to closer relations and into more thorough co-operation," commends it to parents and teachers.

The present book is replete with interesting information and incident.

In the Hour of Silence. By John Edgar McFayden. Fleming H. Revell Co.: Chicago. 1902. Pp. 212. Price, \$1.00, net.

The soul refuses to take into its inner sanctum anything common or unclean, but when there comes a message of devotion purified by Scripture truth, ennobled by keenest spiritual insight, the soul welcomes it as a blessing—precious as it is rare.

In this volume of related spiritual studies Mr. McFayden has succeeded in supplying a real help in the hour of devotional meditation. It is beautiful in diction, lofty in spiritual concept and great in simplicity. It brings one to the mountain top of spiritual vision. There are twenty-four chapters in all, on such subjects as these: "To-Day and Forever," "Summer Is Nigh," "The Mirror of Opportunity," "A Voice from the Shore," etc., etc. Cant and platitudes, so common in a certain class of devotional works, have been happily avoided. Each chapter is crisp and rich in suggestiveness. Many verses of Scripture are seen in a new perspective and are clothed with new meaning and preciousness. In considering eternity and God's greatness we are brought to realize with the author that "Powerless we stand for a little upon the bank as the river of time rolls on, till one day the bank

crumbles beneath our feet and we, too, are borne on and on, where millions have been borne before us, leaving nothing but a vanishing memory to those who will soon themselves be forgotten, and be as though they had never been."

The beauty of mechanism of the book is in harmony with its contents and will commend it to many as a gift book.

WM. D. RYAN.

Bible Criticism and the Average Man. By Howard Agnew Johnston, Ph. D., D. D. Fleming H. Revell Company, Chicago. 1902. Price, \$1.00, net.

This is an informing book on a living theme by one engaged in the active work of the ministry. An admirable spirit breathes through the whole book. The author grants that the critics of the better sort are honest, able and evangelical. Yet he confesses himself a disciple of the conservative school. He covers the whole Bible and discusses every book or group of books. He holds to the traditional views throughout except that he leans to the allegorical interpretation of Jonah and acknowledges the documentary character of Genesis. In this last he is evidently influenced by the fact that to do so does not involve the Mosaic authorship.

The brevity of the book is one of its chief weaknesses. The subject cannot be properly discussed in such brief space. If the author had confined himself to what seemed his purpose on setting out—viz., the setting forth of the actual state of criticism at the present time, the book would have been stronger and more valuable. Where he attempts to set forth theories of his own his limitations are clearly seen. He seems often to be trying to make out a case rather than to state the facts. He claims that the book of Joshua "abounds in references to the law of Moses"; but he neglects to say that this law seems to have been of much less extent than our present Pentateuch, as is shown by the fact that Joshua wrote it all on an altar of unhewn stones (Josh. 8:23). He is mistaken again in this statement. "The reference to the Canaanites in Gezer in Joshua 16:10 indicates a time before Othniel was judge." But there are still Canaanites in Gezer in the time of Solomon (1 Kings 9:18). He says again that the critics deny that there was any tabernacle or tabernacle service; but it is only the elaborate tabernacle that is described in Exodus 25:1 that is denied. A tabernacle in which the ark was kept and which was the dwelling place of Joshua, Eli and Samuel is generally admitted. Other indications that the author has not mastered his subject might be pointed out.

His treatment of the New Testament is much more satisfactory. This is partly due to his very full quotations from the best authorities. The book closes with chapters on "The Place of Miracles," "Christ and the Critics," "The Problem of Inspiration" and "The Abiding Word of God." These are suggestive and free from dogmatism.

It may be said in general that the author is much more liberal in his principles than in his application of them. If he was in a professor's chair instead of in a pulpit, he would hardly train with the conservatives. There is here no contribution toward the settlement of controverted points. The misconceptions and mistakes greatly lessen its usefulness for the "average man," who has no means of detecting them.

THE QUIET HOUR CALENDAR

Thursday, January 8.

Be ye also enlarged.—Paul.

It is only by thinking about great and good things that we come to love them, and it is only by loving them that we come to long for them, and it is only by longing for them that we are impelled to seek after them, and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness.

HENRY VAN DYKE.

Friday, January 9.

There shall be no night there.—John.

We say the nights are walls separating the days, but really the days are not separated. They run together. Each one is but a little section of a great web, containing one figure of the pattern, the warp running through all the days and years, binding them into one. A human life is a serial story, opening with infancy, closing with death, and each day is one little chapter in the story.

J. R. MILLER.

"The night hath a thousand eyes,
And the day but one;
Yet the light of the whole world dies
With the dying sun.

"The mind hath a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

Saturday, January 10.

Let not your heart be troubled.—John.

Troubled things are not always on that account un-beautiful. Why do we find more beauty in the sea than in a pool? Just because it is more capable of being troubled. Why do we find more beauty in a strong intellect than in a weak one? Just because it is more capable of being troubled. The unrest of a material object and the unrest of a human intellect is the sign of energy. But the unrest of a heart is not. The sea shows its power in a storm; the intellect shows its power in a difficulty; but the heart only shows its power in a great calm.

GEORGE MATHERSON.

Sunday, January 11.

Lord, teach us how to pray.

Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might.

C. H. SPURGEON.

The best and sweetest flowers of paradise God gives to his people when they are upon their knees. Prayer is the gate of heaven.

THOMAS BROOKS.

"Out of the shadows of night
The world rolls into light,
It is daybreak everywhere." —LONGFELLOW.

Give us our daily bread, O Lord, we pray,
And take not, Lord, at night our sleep away!
Thou who dost send the poppies with the corn,
Send bread and sleep to all by toil outworn.

—E. H. KEEN.

Monday, January 12.

The Secret of Life.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches

that tire us. We think of life as a whole, running on for us, but really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass down to it a good and fair inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret—this living by the day. Any one can carry his burden, however heavy, until night-fall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down; and this is all life ever really means to us—just one little day. Do to-day's duty, fight to-day's temptation and do not weaken and distress yourself by looking forward to things that you cannot see, and could not understand if you saw them. God gives us nights to shut down the curtains of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.

SELECTED.

Tuesday, January 13.

When he putteth forth his own sheep he goeth before them.—John.

Sometimes it is putting forth into service. We had such a nice little shady corner in the vineyard, down among the tender grapes, with such easy little weedings and waterings to attend to. And then the Master comes and draws us out into the thick of the work and puts us into a part of the field where we never should have thought of going, and puts larger tools into our hands that we may do more at a stroke. And we know that we are not sufficient for these things, and the very tools seem too heavy for us and the glare too dazzling and the vines too tall. Would we really go back? He would not be in the old shady corner with us now, for when he put us forth he went with us, and it is only by close following that we can abide with him. With him "through Christ who strengtheneth us we can do all things."

FRANCIS HAVERGAL.

Wednesday, January 14.

The word that was not said.

"The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore.
The lightest wave of influence, once in motion,
Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be, and we should take
Our bearing carefully, when breakers roar
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our wake."

Many of the sins of most people are sins of not doing. We need always to put into our prayer of penitence the confession, "We have left undone those things which we ought to have done."

R. R. MILLER.

There are battles in life we only can fight,
And victories, too, to win;
And Somebody Else cannot take our place,
When we shall have "entered in."
But if Somebody Else has done his work
While we for our ease have striven,
'Twill be only fair if the blessed reward
To Somebody Else is given.

—Verses for Little Citizens.

Why turn each cool gray shadow
Into a world of tears?
Why say the winds are wailing?
Why call the dewdrops tears?

—Adelaide A. Proctor.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Bringing Others to Christ.

Topic, Jan. 11: John 1:40-45; John 4:6-10; Mark 5:19, 20.

First of all, at the beginning of this New Year I want to call your attention to Robert E. Speer's delightfully suggestive, spiritual, scriptural, and always helpful articles, on the Christian Endeavor topic, in *The Sunday School Times*. There is a simplicity and directness and familiarity about Mr. Speer's writings that make them peculiarly interesting and altogether charming. I am suggesting, therefore, that your society, if you do not already have them, subscribe for one or more copies of *The Sunday School Times* and *The Christian Endeavor World*, and pass them around among the members. I am saying this for two reasons: The Christian Endeavor Society ought to be the recruiting station for Sunday School teachers and workers. *The Sunday School Times* is perhaps the best help you can find to prepare the ambitious young man or woman for the high honor of teaching. And *The Christian Endeavor World* is, I verily believe, the best Endeavor paper published for one dollar in this or any other country. I think THE CHRISTIAN CENTURY might be able to give you some special subscription rates on these papers, if you request them, in clubs with the CENTURY. And you will permit me to remind you that THE CHRISTIAN CENTURY, at the rate it is improving from year to year, will soon have no superior among religious papers. Let us be proud of our own paper—and help make it continually better.

In order to bring others to the Master we must first find him and follow him ourselves. This is the great thing. This is what Andrew did, and Peter and Philip and Paul, and all the persuasive winners of men, in high and humble places.

But we can do more. We can tell others—our brothers, our friends and neighbors—of the Christ, and bring them to him. That's the way Andrew brought Peter to Christ. Thus Philip found Nathaniel. O, of course, we may expect to find doubters and the incredulous. It was Nathaniel that questioned: "Can any good thing come out of Galilee?" And Philip said unto him:

"Come and See."

To bring others face to face with the Christ of the Gospel, and to bid them to trust him, obey him, love him, follow him, become like him, and to go along with them, in loving, human sympathy, and with gentle and genuine friendliness, is the simple scriptural way to win others to Christ. Just now, hearty, human friendliness is, after all, the wisest way to win men. Have you read Elizabeth Stuart Phelps Ward's splendid story of Emanuel Bayard in "A Singular Life?" Get it and learn the secret of winning men and women in the rough and tumble of life on land and sea. It is a deeply sympathetic story of a seaport town and of the sturdy, but sorely tempted, seagoing fishermen. It has heart-throbs in it, which is better than all the antiquated theology in the world. For it is not more preaching the world needs, but more of the fellow-feeling, the human touch, the heart-throb, the face to face kind of faith and fellowship, that wins and holds men. Get and read Dr. H. Clay Trumbull's "Individual Work for Individuals" for confirmation.

THE PRAYER-MEETING.

SILAS JONES.

The Prayerfulness of Christ.

TOPIC JAN. 14: MATT. 14:22-27; LUKE 6:12-16; 11:1-9; MATT. 26:36-46.

Lord, teach us to pray. Those who heard Jesus pray must have felt that they knew not how to pray and that they needed to come to him for instruction. The prayers of the Lord which are recorded in the gospels cause the honest reader to feel that the manner, the matter, the spirit and the power of prayer are unknown to him. He, too, comes to Jesus with the request of the early disciples and seeks to learn the secret of prayer.

Jesus was constantly in prayer. The gospels do not state that it was his habit to pray always, but it cannot be doubted that he did. He taught his disciples that they ought always to pray and the prayers he uttered are those of one who spoke often with God. His teaching concerning the Father compels the same conclusion. Communion with the Father was not for him a matter of special seasons or of great crises; every moment he knew he was in the presence of his Father. It was natural for him to call upon the One whose power he was manifesting. When men receive the truth about God which Jesus has declared they will find it blessed to tell the heavenly Father all their needs and to beseech him to grant them grace for every moment of life. And they will be ready at all times to make known their requests.

There was meaning in the prayers of Jesus because his life had meaning. Everything he did or said had some definite end in view. He did not pray because it was a beautiful custom, nor did he pray because he was called upon to do so. A definite work was before him to be done and for it all there was divine power to be claimed. When vagueness characterizes the prayer of the disciple he is either without definite knowledge of what he is to do or he is not sure of his right to claim the help of God in his work. The man who is in earnest about his work will soon learn the limits of his own strength. If then he can see that God comes to supply what is lacking he is ready to pray with the spirit and with the understanding. It is worth while to hear such a man pray. There is meaning in what he says, for he is a man whose life counts for something.

Not as I Will, But as Thou Wilt.

In these words our Lord gives a principle of prayer which it is easy enough to grasp in the abstract, but which is hard to deal with in the concrete. God knows all and he wills the best for us every one. If any man desires his own welfare he will lose nothing and gain everything by submitting to the will of God. So it looks to one who pauses for a moment to look, as an outsider, upon the struggle of life. But it is not so easy to see clearly when one is in the midst of the conflict. Then it seems, too often, that our wills should be done. It is some private end that is sought. We pray that God may help us to win our fight and not that we may have wisdom and courage always to fight the battles of the Lord. It was not so with Jesus. With the cross immediately before him he prayed, "Not my will, but thine be done." His prayers were answered. Ours will be answered if we are willing to learn of him the secret of prayer.

Look not mournfully to the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a courageous heart.—

The Bible School

Lesson 3. Paul at Chessalonica and Berea. January 18.

Study Acts 17: 1-15. Commit vs. 2-4.

GOLDEN TEXT: Ps. 119: 105 Thy word is a lamp unto my feet.

LESSON: Acts 17: 1-12.
AMERICAN REVISION.*

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, 3 opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. 6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city crying, These that have turned the world upside down are come hither also; 7 whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus. 8 And they troubled the multitude and the rulers of the city, when they heard these things. 9 And when they had taken security from Jason and the rest, they let them go. 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews. 11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. 12 Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

INTRODUCTION.

1. *Paul and Silas.* After leaving Philippi, where Paul, Silas and Luke had met such strange experiences and had accomplished such splendid results, the two evangelists traveled westward along the important highway from Philippi toward Thessalonica. That Luke was not with them after they left Philippi is shown by the absence of the first personal pronoun in the narrative of Acts during this period. They passed the two towns of Amphipolis and Apollonia, whose location should be found upon the map, and came presently to Thessalonica, the modern Salonica, an important city then and one made interesting in recent years as the center of missionary operations in Macedonia. Here Paul and Silas busied themselves first in securing means of support, probably by the trade which Paul had learned in his youth, and then they sought out the Jewish synagogue where on Saturdays they met the worshipers and seized the opportunity of preaching Christ.

2. *Berea* was an important city still farther west, some distance from the Aegean Sea, and not far from the Mt. Olympus of Greek mythology.

3. *Macedonia.* This important province of the Roman Empire was made famous by Philip, the father of Alexander the Great. It was therefore a representative Greek province. The name Jason was the Greek form corresponding to the Hebrew Joshua or Jesus. A matter of interest is the reference to the women of Macedonia, who played an important part in the founding of the early church. The Greek customs permitted women considerable liberty, such as was not accorded elsewhere. This no doubt accounts for the assistance rendered by these women, whose means were ample and whose conversion was, therefore, a matter of importance to the apostles.

EXPOSITION.

As the king's herald of good news all the ill usage at Philippi will not prevent Paul from being heard at Thessalonica, and later Berea, Athens and elsewhere. All of Paul's opposition was attributed to the right source: Satan. 1 Thes. 2:18.

1. *Wandering Missionaries.* The first place sought out by Paul was where divine worship was observed. The people of Thessalonica were enterprising and influential. 1 Thes. 1:7, 8. The city then was distinguished and it is an important place of Roumelia, Turkey, now called Salonica.

2. *The Habit of Worship.* In his habitual attendance on divine worship on the Rest day (Ch. 13:5; 14:1; 18:4; 19:8)

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Paul was but a follower of Jesus (Luke 4:16). In this our habit? From 1 Cor. 9:19, 20, we can gather how Paul labored in mercy to win his Jewish brethren, the enmity of whose hearts he knew by personal experience. Ac. 26:9-11.

3. *Ancient Bible School.* The Jews would dwell upon the glory of their ideal Messiah, while Paul would point out from their scriptures that he was to be despised and rejected of men. A suffering Savior was the Jews' stumbling block. 1 Cor. 1:23. Jesus had found this the hardest lesson he had to impress. Even Peter at one time said: "This shall not be." Mat. 16:21, 22.

The proofs of the Messiahship of Jesus from the prophecies which he fulfilled were many. Place of birth, Mic. 5:2; tribe, Gen. 49:10; lineage, Isa. 11:1, 10; humility and sorrows, Isa. 53; resurrection, Psa. 16:10; Hos. 13:14; etc.

4. *Gospel Triumphs.* The seed fell into good ground, and brought forth the widespread of the gospel. 1 Thes. 1:8. Opposed by Jews, it appears that the larger number of converts were from the heathenism. 1 Thes. 1:9.

5. *Jealous Opposition.* The great success among the heathen stirred up the Jews into jealousy and opposition. When habits of sin and selfishness are fixed, men are displeased to be disturbed into reforming their ways. That day the gospel opposers wrote their infamy so all ages may read; while Paul's name shines more glorious as time goes on. Types of the indelible records for weal or woe we all are writing. Paul found one friend who failed him not in the severest test.

6. *Overthrowing the False.* The gospel does upset or revolutionize men and nations. It is the power of God. The gospel changes the heart through inculcating universal love and brotherhood, doing good to all men, the forgiving of enemies, the living at peace with others.

7. *Charge of Treason.* They cover their envy with the garb of patriotism. The charge is the old and false one which was made against Christ—disloyalty to Cæsar. Luke 23:2; 20:25. Christians must not be surprised when they are misrepresented. Mat. 5:10, 11.

8. *Alarming Effects.* King Herod and all Jerusalem once were troubled at the mention of Jesus as king. Mat. 2:2, 3; Jno. 19:12. If it was true that the Christians were rebels against the government, the Roman army would be thrown into Thessalonica, causing ample grounds of terror.

9. *Requiring Bail.* Friend Jason and others will assume responsibility for the conduct of Paul and Silas. Their treatment here was more merciful and just than at Philippi. 1 Thes. 2:2. The young church, however, was led into severe afflictions. 1 Thes. 3:3-5.

10. *Toilsome Night Journey.* Although Paul was thus forced to wander away under cover of night, yet he found much joy and comfort in the faithful work he here had done. 1 Thes. 2:19, 20; 5:16-18. The secret of his loyalty to Christ under affliction is found in two phrases given in 1 Cor. 9:10 and Acts 20:24.

12. *The Good Soil.* The acceptance of the word at Berea became general, a natural consequence of diligent search of God's word. Seek and ye shall find; knock and it shall be opened.

13-15. *Spiteful Emissaries.* The Jews from Thessalonica, not content with their former opposition, followed after Paul and his companions.

PRACTICAL APPLICATION.

1. *Paul's Method of Getting a Hearing.* 2, 3.

Any Jew, who could interpret the Scriptures, had the privilege, upon the invitation of the Ruler of Synagogue, to preach at the Sabbath service. To invite a stranger coming into the Synagogue to expound the Scriptures was a courtesy almost always extended. Like his Master, Paul took advantage of this excellent custom to give his new conception of the meaning of the prophecies of old. The eagerness of the people to hear opinions about the expected Messiah made it specially opportune for him to testify of Jesus as the Christ.

Having the privilege to speak, it becomes us, with all boldness, to utter our redeeming truth. Paul was not flattered by the invitation to speak in the Synagogue, so that he trimmed his sails to the winds of their particular doctrines. Every opportunity he received as a trust from God, and so failed us to hear his testimony. It is not a very pleasant task to preach a truth to a church which will probably cause the doors to be closed against one, even if a few noble souls do receive it gladly. But if, like Paul, we have spent many years in finding God's truth, and have suffered the loss of all things for the gospel's sake, then the cavils of the base are a slight consideration.

2. *The Base Methods of the Wicked.* 5.

Nothing exhibits so vividly the utter depravity of wickedness as the methods used, in the first overwhelming passion of hate, to counteract the testimony to the truth. The subtlety of the second thought, to hide behind an assumed righteous purpose, does not then appear. The mob, the violence of the "vile fellows of the rabble," the savage passions which are let loose upon a guilty or an innocent victim, the threats and curses of evil doers—all these stand in the most vivid contrast to the dignified, humble, persistent methods of those who know the truth and are moved by the Spirit of God to declare it.

3. *The King of Heaven and the Kings of the Earth.* 7.

There is no more misleading motto than this: "My country, right or wrong." It easily becomes the basis of all the most degrading party politics. One will, of course, cling to his country when she is wrong, and, if necessary, give up his life to redeem her from her wrong. But he cannot fight in her armies, nor support her legislation, in a wrong cause.

4. *The Nobility of the Truth Seeker.* 11. An open mind is the first essential in a noble character. (Contrast [2] above.) The Truth Seeker is not limited by the narrowness of family pride, nor blinded by the bigotry engendered by religious traditions, nor satisfied with the limitations of present attainments. The true Jew will receive light upon his right attitude toward the Gentiles, the true American will throw aside his prejudice against the Chinaman. The true Christian will be seeking and actually expecting a knowledge of God's word that will enlighten him and lead him to a different and better life. The noble man is afraid of no truth, but welcomes any light which may come from science or philosophy.

5. *The Desire of the Gentiles Fulfilled.* 12. How many there are, whom circumstances of birth have not favored, who are eagerly seeking the light, and, when it dawns on them, with joy walk therein. Paul received his call especially to bring the light to such benighted souls. There are multitudes of such around us. We may have to leave our traditions, as Paul did his, to reach them. We may be scoffed at, and even mobbed, if we help them as we ought; but we shall be in good company, and such life has the infinite reward.

LESSON ILLUSTRATIONS.

1. *It Behooved Christ to Suffer.* Any one who will look into history will find that the sufferings of the pure and the just are its saving element; that is to say, that it is not words, but deeds, and not deeds only, but self-sacrificing deeds, and not only self-sacrificing deeds, but the surrender of life itself, that forms the turning point in every great advance in history. *Harnack.* The life of Christ and the death of Christ must be made the law of our life. Reject that and we reject our own salvation; and, in rejecting that, we bring on in rapid steps, for the nation and for ourselves, the day of judgment and of ruin. *Robertson.*

2. *Turning the World Upside Down.* In describing the triumph of the primitive church over pagan civilization, Mr. Gladstone said, "It abolished slavery, abolished human sacrifices, abolished gladiatorial shows, and a multitude of other horrors. It restored the position of woman in society. It prosecuted polygamy, and put down divorce absolutely in the west, though not absolutely in the east. It made peace, instead of war, the normal and presumed relation between human societies." *Lecky*, the historian, speaks of ten vices in Cicero's day, only two of which remain—intemperance and the social evil. Verse 6.

3. *Right Use of the Word.* We may study our Bibles to obtain light, but we must know what subject we need light upon. We may seek strength, but it must be strength for some specific work or duty. We may search for the truth necessary to win a soul to Christ, but we must first know just what hinders the soul from coming to Christ. *Hubbard.* Dr. Chamberlain, of India, in one of his missionary journeys discovered a city whose inhabitants told him they had the Religion of the Book. One of its citizens had somewhere gotten a copy of the Gospel, and had gathered the people about him and had read it to them, and without any missionary, without any creed, they had accepted the Religion of the Book. Whether it were history or fiction or myth or legend, they had no means of knowing—only this—there was present in those four Gospels something to inspire and instruct, there was a teacher in those four Gospels in whose word they believed, and they were trying to live according to it. When the French took possession of the Island of Tahiti the people hurried to the mountains, leaving their Bibles with the missionaries until they should come back, but ere long in the face of all danger, returned to say they could not live without

their Bibles and must have them at all cost. In all ages great men have gone to the Bible as to the very spring of thought and inspiration. This book lent Milton his Paradise; lent Handel his Messiah; lent Titian his Transfiguration; lent Christopher Wren the plan of his cathedral; lent liberty to Cromwell; lent Lincoln a rule golden for white and black alike. *Hillis.* Verse 11.

4. *The Persistence of Christ's Enemies.* The Hebrew writers wrote that the devil's name, Beelzebub, signifieth a great flesh-fly or a master-fly: flee him away ever so often, he will still fly thither again. So the devil will never cease molesting us, till the "smoking flax" be quite quenched and the "bruised reed" clean broken. *Andrews.* Verse 13.

The Angel's Song.

BY CHARLES BLANCHARD.

Strange and sweet was the midnight strain
Of the Angels' Song—
Born out of passion and of pain
And the sad world's wrong.

Glory to God in the highest, and on earth
Peace and good will to be—
This was the Angels' Song of birth
Of love and liberty!

So long men waited—even now
Are tarrying, while toil
Presses the crown of thorns upon the brow
Amid the world's mad moil.

For so He suffered once that He might bring
His brothers back to God—
It is the song the angels sing—
It is the way He trod!

But Truth is rising, Freedom stands
Before the bondsman's face:
The multitudes with grimy hands
Are heirs of grace!

And Peace and Plenty and Goodwill,
Rejoicing in His Birth,
Shall bring in Brotherhood and fill
With Joy the earth!

Hail men and brothers in the strife!
This is the Angels' Song:
And this the Joy of the abounding Life
For which we long!

The only responsibility that a man cannot evade in this life is the one he thinks of least—his personal influence. Man's conscious influence, when he is on dress-parade, when he is posing to impress those around him, is woefully small. But his unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers, is tremendous. Every moment of life he is changing to a degree the life of the whole world. Every man has an atmosphere which is affecting every other. So silently and unconsciously is this influence working that man may forget that it exists.—William George Jordan.

Give to the World Your Best.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Bridges.

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NOTES AND PERSONALS

One confession at Milford, Ill.,
where Z. Moore preaches.

Three additions at Winnipeg, Mani-
toba, where Alex. McMillan is pastor.

A. R. Hunt of Savannah, Mo., has
been called to church at Stanberry,
Mo.

D. Wharton has resigned his work
at Ingersoll, Okla., and has engaged
with the church at Newkirk.

Our Christian Conquest number has
called forth many words of apprecia-
tion from our many readers.

Six more additions at the Lenex
Avenue church, New York city. Thirty-
four at regular service since Sep-
tember 1.

The Christian churches of Summum
and Ipava, Ill., are looking for a pastor
for the year 1903. Address J. H. Bree-
den, Ipava, Ill.

T. H. Blenus, Jacksonville, Fla.,
reports one more accession at the
Church St. Christian church. They
held a consecration service last Lord's
day.

E. E. Moorman of Waveland, Ind.,
has issued "A Little Reminder of
Church Matters" to his congregation.
They have had seventeen additions
during the past year.

A. N. Glover reports three acces-
sions at Colorado City, Colo., and a
hopeful outlook for the coming year.
The church recently gave them a very

pleasant surprise. Perfect harmony
prevails.

Mail for B. B. Tyler should be ad-
dressed to University place, Des
Moines, Iowa, during the month of
February, where he is to be with Dr.
McCash in a meeting. He leaves New
York February 7 for the Orient.

W. A. Morrison of Verdon, Neb.,
closed a three weeks' meeting with
the church at Bethel, Mo. Notwith-
standing discouraging circumstances
a great work was done. Nineteen
confessions, two from the Baptists.

Five more confessions at Watseka,
Ill., where B. S. Ferrall ministers.
There were 128 present at West Point
Sunday school last Lord's day. The at-
tendance has more than doubled since
the Sunday school revival has begun.

Our meeting at Riverton resulted in
ten baptisms, two from M. E.'s and
eight otherwise. Their church has
been greatly encouraged and has
called E. B. Huff to minister for full
time. J. Orville and Belle Ford Wal-
ton, state evangelists.

Evangelist Bennett called at the of-
fice on his way to Ballards, Mich.,
where he goes to hold a meeting. He
has just closed an excellent meeting
at Iroquois, Ill., with twenty-three
confessions. His time is all engaged
for several months ahead.

W. T. Hilton, who has been recently
called to the work at Sioux City, Ia.,
is preaching a series of sermons on
"The Church for To-Day; Its Doctrine
of God, of Christ, of the Holy Spirit,
of Man. Its Creed; Ordinances; Con-
ditions of Church Membership."

J. B. Hunley has accepted a unani-
mous call to remain with the South-
side church, Lexington, Ky., for the
second year. During the past year
fifty-four have been added, and a new
carpet and small pipe organ have been
purchased by the ladies of the
church.

M. M. Davis, pastor of the Central
Christian church of Dallas, Tex., is
preaching a series of Sunday evening
sermons on "Some Great Women";
"Old Mother Eve"; "Deceitful Rebe-
kah"; "Patriotic Miriam"; "Brave
Deborah," etc.

A. R. Adams will close his work at
Clarksville, Iowa, with the beginning
of the new year. Churches desiring
a successful young preacher, whose
wife is a helper, may address him as
above. Preachers desiring the work
at Clarksville may address F. M. For-
neg, clerk.

The Christian Century Company de-
sires to aid young people preparing to
become missionaries. There are ex-
cellent missionary training schools
and other educational facilities in Chi-
cago. We will try to aid ten persons
this year. References must be given
when writing for particulars.

We are pleased to announce the mar-
riage of Miss Herma A. Gorsuch to
Charles S. Early, pastor of the Chris-
tian Church at Wauseon, O. The
Christian Century joins with their

many friends in hearty congratula-
tions. Bro. Early is one of our strong
men, and we bespeak for him and his
estimable wife a place of large use-
fulness in the work of the Master's
Kingdom.

Cyrus Alton of Elmwood, Neb.,
called at the office on his way to
Fremont, Mich., where he goes to hold
his third meeting, the first one hav-
ing been held thirty-seven years ago
and the second twenty years later. In
the two meetings there one hundred
and fifty additions. Bro. Alton has
been preaching the Gospel in Ne-
braska for the last thirty years, and
many have been blessed by his min-
istry.

R. A. Torrey, superintendent of the
Moody Bible Institute, Chicago, who
started on a tour around the world
in December, 1901, since when he has
visited and held missions in Japan,
China, Australia, Tasmania, New
Zealand and India,—is due to arrive
in London, England, the first week
of January. An influential council has
been formed to plan a campaign for
him there.

SMALL MONEY.

What a Quarter Did.

The person who uses the brain and
nerves actively needs food to rebuild
them and replace the waste, and should
not rest on stimulants. Coffee excites
these organs so they cannot get the
necessary rest and nourishment, and
steadily tears them down, then other
disorders follow.

"I am under a constant nervous
strain, as I have had 52 girls under my
care," writes a school teacher from
Knoxville, Tenn.

"I suffered terribly with indigestion
and nervousness in its worst form,
and paid out hundreds of dollars in
doctors' bills. Many of my friends
advised me to quit coffee and use
your Postum Food Coffee, and I tasted
it once and it was something horrible.
Some time later I met a friend who
wished me to try a cup of Postum, and
her manner was so convincing that I
finally tasted the Postum to please
her. Great was my astonishment to
find it so different from what I had
drunk before and I immediately asked
how the difference in taste was
brought about and discovered it was
simply that the first I had was only
boiled a minute or two, whereas fif-
teen minutes' boiling brings out the
delicious flavor and food value, so I de-
termined to use Postum in the future,
following the directions carefully, and
have done so ever since.

"My indigestion has entirely left
me, my nervousness gone, and I now
feel bright and well after the most
tiresome day in the school room. A
little 25-cent package of Postum did
me more good than the hundreds of
dollars I paid for doctors and medi-
cines." Name given by Postum Co.,
Battle Creek, Mich.

The Second Christian church of Bloomington, Ill., begins a meeting January 4, the pastor, J. H. Gilliland, doing the preaching and S. S. Jones of Danville leading in the song service. This church has had about 25 additions since the dedication.

At the winter convocation of the University of Chicago an able address was delivered by Supt. Maxwell of the public schools of New York. President Harper made a statement regarding the separate instruction of men and women in the Junior college, and announced gifts, aggregating \$1,500,000. Among those who took degrees was Miss Ellen Bessey Atwater, formerly of Cotner University, who took the degree of Master of Arts, with a thesis on "Colonial Agents of Connecticut."

The first copy of *The Ensign*, a religio-sociological journal, published in Boston, Mass., has been received. It is a fine thirty-two page paper modeled after the size and style of the *Christian Century*. Gilbert L. Harney is editor and proprietor and W. J. Lhamon, associate editor. The purpose of *The Ensign* is to exalt "Christ as King" and "exalt the man in every man." We wish *The Ensign* bon voyage. On another page will be found a statement of its position.

The new quarterly calendar of the American Institute of Sacred Literature contains a large amount of very interesting information regarding the study and reading courses prepared for correspondence and other non-resident students who wish instruction at home in biblical and religious lives. Among the new items in this calendar are the following:

1. Five new reading courses for ministers in addition to the ten already in progress in the professional Reading Guild.
2. A pedagogical course for Sunday school teachers, which presents popular work in biblical introduction, Sunday school pedagogy, and the pastoral side of the teacher's work. We hope that you will be willing to bring this to the notice of Sunday school teachers within your reach.
3. A plan for giving recognition and assistance to Sunday schools wishing to raise the standard of instruction.
4. The Bible club leaders' exchange.
5. The large and representative list of associate members of the Council of Seventy.

This calendar may be obtained without expense by addressing the institute, Hyde Park, Chicago.

Dr. T. L. Noblitt writes: I have accepted the call of the South Side church of Kansas City, Kan., to return to this pastorate, and our new engagement begins with the new year. However, I am to take the train Sunday night for Perkins, Okla., for a meeting with J. W. Garner and people, after which I will be here permanently. This section of Kansas City, sometimes called Armourdale, has

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Christian Century May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

14 West 117th St., New York City.

Dear Sirs: Oct. 15th, 1901.

"I had been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases, with the same good results."

With many thanks to you, I remain,

Very truly yours,

ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame

back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating instability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sedi-



ment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

EDITORIAL NOTICE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the *Christian Century*.

about 16,000 people, about 350 of whom are Christians, after the New Testament order.

The North Side Christian church of Kansas City remembered their pastor,

C. P. Smith, with some elegant and useful gifts on Christmas eve. During the pastor's nine months the church has been greatly prosperous. The membership is two hundred and

capacity of the Tabernacle. Thirty-five have been received at the regular services during the past two months. The services are notable for the great number of young men and young women in attendance.

On January 1 the Illinois Anti-Saloon League united its monthly journal, *The Emancipator*, with the *American Issue*, under the name of the latter and the new paper will be published by the Anti-Saloon Publishing company, from Chicago and Columbus, as the official organ of the Anti-Saloon Leagues of Illinois, Ohio and Indiana. Rev. J. C. Jackson of Columbus, editor of the *American Issue*, will continue as editor-in-chief, and William H. Anderson of Illinois and Rev. E. G. Saunderson of Indiana will be associate editors. The Chicago office will be at 1119 The Temple, the present Chicago office of the League.

The Bible school of Missouri, located at Columbia, of which W. J. Lhamon is Dean, should be encouraged by all of our Missouri business men. It offers a good Biblical and Ministerial course, and in addition to Bro. Lhamon's work, Bro. Chas. Sharpe, one of our most thoroughly trained young men, has been called to assist in that work. Among the trustees are some of the most substantial business men in Missouri. No men stand higher than D. O. Smart, J. H. Allen, J. A. Duncan, and others of like business ability on the board of trustees. Our Missouri brethren could do nothing better than to handsomely endow the Bible college of Missouri, located at Columbia, and Christian University, located at Canton, Missouri. They are both most worthy educational institutions.

Since the notice appeared regarding the Palestine trip, to be conducted by Professor Willett in the spring of 1904, many letters of inquiry have been received, and already a considerable list of applicants for membership in the party have come in. As soon as possible definite announcements will be made to those interested, regarding cost, route, time necessary and equipment required. It must be borne in mind that very much more than the usual outdoor work will be required in connection with this trip. The party will be practically doing university work during the stay in Palestine, and full credit will be given to those who are registered as students in the University of Chicago for the quarter's work. The other members of the party not so registered will still have the definite lines of reading and study in connection with the trip.

On Monday, December 15, there was held at Association Auditorium in this city a conference regarding church federation. Delegates were present from Chicago and northern Illinois, representing all shades of religious opinion. In the forenoon a general

meeting was held, at which addresses were made by Mr. Frank Laidlaw, general secretary of the New York city federation; Dr. Sanford, general field secretary of the movement, and Professors Willett and Mackenzie of Chicago. In the afternoon a conference was held and definite steps taken for the organization of a general movement in Chicago and the state. Committees were appointed, information was secured and plans were made for a vigorous effort in behalf of closer fellowship among the churches. Some of the immediate purposes of this movement are the taking of a religious census in the different portions of Chicago, the rendering of aid in all efforts at civic improvement, the preparation for a simultaneous mission or revival, similar to that held in London last year, under the auspices of the Free Church Councils of England, which correspond to the movement of church federation in this country. Representatives of the Disciples of Christ, who had been appointed at the last state convention at Jacksonville, were present and participated in the general discussion.

"Thou Shalt Not Lie."

One of our smaller papers seems to have entirely lost the spirit of the Master so completely as to even forget the Ten Commandments. Strange how some editors boast of independence in thought who are bound hand and foot to the "destructive criticism" policy of a paper they try to mimic.

We are informed by a gentleman who says he knows that the brilliant editor of the *Christian Century*, Prof. H. L. Willett, is preaching for a Congregationalist church in Chicago at a salary of \$3,600, while the managing editor, Chas. A. Young, is preaching for another Congregationalist church at \$1,200 a year—Also that two other brilliant young men who are identified with our people, are preaching for other Congregationalist churches in Chicago. We are also informed that there are some half dozen of our churches struggling for an existence in Chicago, which need help from strong brilliant young men. With these statements before us, we are wondering how soon the cause of primitive Christianity will be established in Chicago, and how much influence the aforesaid brilliant young preachers and editors will have in impressing upon Chicago the fact that there is something distinctive in our plea.—*Evangelistic Review*, Dec. 24, 1902.

What surprises us is the number of good brethren who have written us asking whether the *Evangelistic Review* has published a true report. Bro. Willett prefers to have no answer given, but we take the liberty of saying that he is frequently invited to speak in various evangelical churches and he frequently does so. He has recently been supplying for the First Baptist church, of which Mr. Henson was formerly pastor. The following note from the elders of a Christian church where the writer has been preaching will answer the many letters received. All we have to say to the *Evangelistic Review* is to quote one of the Ten Commandments. To the violation of

the Commandments the editor has added the sin of hypocrisy, pretending to be fair when common sense would have enabled him to know the report he purposely published to create prejudice was false.

Editor *Christian Century*:

Our attention having been called to an article in the *Evangelistic Review* with reference to Chas. A. Young, preaching for Congregational churches for a salary far in excess of what most of our churches in this city are able to pay, we wish to certify that Bro. C. A. Young has been preaching for the Monroe Street church, when out of a regular pastorate, for a much less salary than named in the above paper.

Very Respectfully,

C. M. Mershon,

Elder.

J. H. Trunkey,

Chicago, 1/3/03.

Church Treas.

CHICAGO DEPARTMENT

Bush Temple of Music.

Last Sunday evening's service was one of the best ever held in the Temple. Nearly every seat in the two main floors was occupied. The music was exceptionally fine. The entire membership of the choir was present and they sang with remarkable effect. A duet by Mr. McKenzie, tenor, and Mr. Waterhouse, baritone, both artists was an unexpected pleasure.

The sermon, "Some Dangerous D's," was one of Dr. Hall's best. "Doubt, deceit, dishonest, disobedience, debt, dissipation, were the points brought out in Dr. Hall's startling but impressive way.

Prospects are for an early organization. While not enough charter membership cards are in hand as yet, we are certain that a canvass of the audience at the proper time will produce the desired number. Every indication is hopeful. E. E. H.

Chicago Missionary Bulletin.

The *Christian Century* congratulates the Chicago Missionary society upon its attractive and intensely interesting Bulletin just issued. Editor Long has laid our Chicago churches under lasting obligations for his earnest and artistic work. More light has been thrown upon the situation in Chicago by this one issue of the Bulletin by a Chicago business man than ever before. It was late Saturday night when the writer took up the Bulletin to give it a hasty glance, but every word was read with intense interest. Few of the friends of Chicago missions will realize what an amount of consecrated time Bro. Long has given to produce such a work of art filled with concise information. We trust our business men and noble women not



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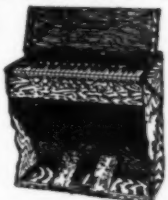
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prayer meetings, and in short, convenient to be used anywhere. It is an instrument of beauty, of power and of great value to Christian workers. Send for illustrated catalogue and be convinced. BILHORN BROS., 66 Fifth Av., Chicago, Ill.



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PEWS—PULPITS
Church Furniture of all kinds
Grand Rapids School Furniture Works
Cor. Wabash Av. & Washington St.
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100 HYMN BOOKS FREE.

Send \$1.50 for 25 copies of Best Hymns, music ed., manila cover, or \$3.75 cloth or \$5.00 board and we will send 100 copies word ed. FREE. Samples 10c. Evangelical Pub. Co., - Lakeside Bldg., - Chicago.

TO AMBITIOUS PERSONS.

A prominent business man of New York City writes that he would like to come in touch immediately with a few well-recommended people who desire a higher education. This gentleman (whose name is withheld at his request) has at his disposal a limited number of Free Tuition Contracts in a well-known educational institution for home study.

This school can teach you to become an *Illustrator, Cartoonist, Ad-writer, Journalist, Proof-reader, Bookkeeper, Stenographer, Practical Electrician, Electrical Engineer, Electric Railway Engineer or Telegraph Engineer.*

If you are awarded one of these Free Tuition Contracts, the only expense to you while you are studying will be the cost of instruction papers, postage, etc.; this you can pay during the first four months. If you are ambitious to improve your station in life, we should strongly recommend that you write to this gentleman at once. Address W. L. B., P. O. Box 53, Madison Square, New York City. Be sure to mention Christian Century.

EVANGELISTIC.

A 300 page book. Evangelistic sermons stenographically reported as delivered by **CHAS. REIGN SCOVILLE** in the Great Revival Meetings in Pittsburgh and Des Moines, during which 1,781 were added to the Churches of Christ in the two cities. Introduction by Dean W. J. Lhamon, of Missouri Bible College. Price \$1.00, postpaid. "Instructions to Workers in Gospel Meetings." A Booklet which tells how to organize a church for a religious campaign, and also gives details of the work of each committee. Price, 25 cents. Both books \$1.15, if ordered and mailed at same time. Just the thing for a present.

Order direct of the Author, No. 300 Oakley Boulevard, Chicago, or Christian Century Co.

Revenge is sweet—but only in the mouth of a fool.

Correspondence

One baptism at Quincy, Ill., last Lord's day and one by letter. The pastor and his wife were "surprised" by the congregation on Christmas night by being presented with an elegant Haviland china dinner set. We are well along in the second year of our pastorate and hope to be more useful and more worthy of the esteem so graciously expressed.

W. W. Burks, Pastor.

Lewis Harvuot of Iowa, who recently gave five thousand dollars to our National Benevolent association on the annuity plan, has made an absolute gift to the association of thirty Denver city lots, worth perhaps as much as the annuity. Those wishing to add to the real estate endowment of the association, yet unable to dispense with its income, may deed the land, withholding a life estate in the same. Those contemplating such assistance may write Geo. L. Snively, general secretary, 903 Aubert avenue, St. Louis. Most fraternally, Geo. L. Snively.

We recently closed a short meeting with M. G. E. Bennett, evangelist, and Miss Hester Bowman, singer. There were five added—three confessions. Sister Bowman's singing delighted us. She has a rare, sweet, and yet remarkably strong, persuasive voice. Her presence is womanly and winning. She wants to enter the field as singer for some good evangelist, and I want to commend her most heartily as the best singer of the Gospel story that I have ever heard. Charles Blanchard.

Wapello, Iowa.

Lord's day, December 28, was a day long to be remembered at West Sebewa, Mich. It was the day when their new house was given to the Lord. When we arrived on the ground the brethren were very doubtful about their ability to raise a sufficient amount of money to provide for all the indebtedness. But at the close of the night service we were able to announce all debts provided for, and a surplus of several hundred dollars additional, all to be paid inside of nine months. We were delighted to form the acquaintance of the good brethren at West Sebewa, and shall ever pray that the cause of primitive Christianity may greatly triumph there. L. L. Carpenter.

Wabash, Ind.

The announcement of the convention, which has been called by the Council of Seventy to meet in Chicago February 10-12, 1903, is reprinted from the Biblical World. We think this will be a very important conven-

The EGGS

which some coffee roasters use to glaze their coffee with—would you eat that kind of eggs? Then why drink them?

Lion Coffee

has no coating of storage eggs, glue, etc. It's coffee—pure, unadulterated, fresh, strong and of delightful flavor and aroma.

Uniform quality and freshness are insured by the sealed package.

INVESTMENT BONDS

Bearing 4 to 6 per cent issued by Counties, Cities, Towns and other Municipalities in the Middle West always for sale. Choice bonds netting the small as well as the large investor 5 per cent and sometimes more a specialty. Many others have invested in the bonds satisfactorily. Why not you also? 37 years experience. Highest reference. Write promptly for particulars. GEORGE M. BRINKERHOFF, Springfield, Illinois.

HIGH GRADE SILVER-WARE

SOLD DIRECT TO YOU.

We don't want your money until you have seen the goods. Send for circular.

J. W. GRAVES,

Masonic Temple, Decatur, Ills.

Something New!

The Annuity Plan applied to the

Endowment of Education.

If you prefer to devote your means to the training of young men for the ministry, but need the income from your property during your lifetime, THE DISCIPLES' DIVINITY HOUSE of The University of Chicago will pay you INTEREST DURING LIFE on money given to it. This will secure to you the full use of your money as long as you need it, and will secure your gift to the Divinity House at once. The Divinity House offers as security for the payment of interest, real estate valued at \$25,000 to \$50,000. Any sum from \$100 up will be taken. For information, address, ERRETT GATES, University of Chicago.

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Female Weakness, Nervousness, Weak Back, Stomach Disorders, Lung Diseases, Abdominal Pains, Discomforts from Standing or Walking.

Wholly external. Comfortable. Adjustable to fit any figure (thin or stout). Worn with or without corset. No metal springs.

around the body. A boon to the prospective mother. Many thousands of grateful women write us like this:

24 Walnut St., Dayton, Ohio, April 19, 1902. Two years ago I bought a Natural Body Brace which has cured me of general female weakness in its worst form. I cannot find words to praise it as it deserves.

Mrs. C. E. Wilhelm.

Write for our illustrated book. It might save you hundreds of dollars and years of health. It is mailed free with full particulars. Address THE NATURAL BODY BRACE CO., Howard C. Rash, Mgr., Box 74, Salina, Kansas. Beware of imitations, copyists and bootleggers.

tion. The whole matter of religious education will be considered, but especially the systematic study of the Bible. There is a widespread interest manifested in this convention.

We have just closed a four weeks' meeting here with twenty additions; eighteen of these are conversions; one came from the Baptists and one came by letter. We had only three good nights during the meeting. Bro. R. P. McPherson of Lynnvill, Ill., was our singing evangelist. He is a fine chorus leader and a good soloist. He did good service for us.

Winchester, Ill. J. H. Smart.

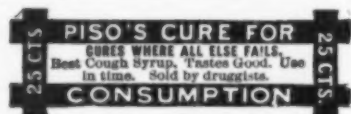
The following report of the church at Eureka, Ill., for the year 1902, will be of interest to our readers. Total accessions, 110; total losses, 58; gain, 52; number baptized, 38; paid on building fund, \$14,000; paid on current expense, \$2,200; for missions, \$665. Raised \$600 last Lord's day to clear off all old debts. Pres. Hieronimus leading in the work. Hope to have pipe organ in soon, and are adopting individual communion service. Gave series of sermons recently on "The Kingdom of Heaven," Mrs. Powell of Indiana helping with her sweet solos; she is a rare evangelistic singer. Will hold missionary rally January 7. Alva W. Taylor, Pastor.

Sunday, December 28, was a glad day for the Disciples at Havana, Ill. After two months of negotiations with the Home Board of the Reformed church in New York they secured a deed for the local church property in

A Remarkable Sunday School Hymn Book.

The Grace Methodist Episcopal Sunday school of Wilmington, Delaware, recently appointed a committee of five persons to select a new hymn book. The committee decided among themselves that each one would examine a number of books, and at the end of two weeks' time a report was to be made stating which book had been selected by each member. Strange to say, when they met, each one had selected a book entitled, "Uplifted Voices," and each had acted independently of the others. It is needless to say that this book was adopted by the school and four hundred copies purchased.

An examination copy of this remarkable book will be sent on receipt of thirty cents; money to be refunded if the book is returned within one week. \$25 per 100. Free specimen pages can be obtained by addressing the publishers, Geibel & Lehman, 1022 Arch street, Philadelphia, Pa.



Havana, for which \$2,200 was paid. This church has been operated by the Reformed denomination for many years, but failing to make a success of the work decided to turn the entire plant over to our people for the price named. This is not nearly the worth of the church to our people, and after some improvements will be one of the finest churches in the city. All the money for the sale had been raised beforehand and most of the fund for improvements is provided for.

The work is in good condition, every department of church being alive and active.

Arrangements are now being made to dedicate, after which a short meeting will be held.

Jos. A. Serena, Minister.

One from Congregationalists yesterday morning. Also one added a week ago. During middle of month preached a week at a school house, three miles from Macomb, resulting in 5 confessions. Have moved into an elegant new parsonage, just finished, costing nearly \$4,000. I enter upon my fourth year here next Lord's day.

Geo. W. Buckner.

Macomb, Ill.

I began a meeting here last Sunday. We have had six confessions the first week. E. A. Bosworth is the pastor. Homestead, it is said, has the greatest steel plant in the world. The works employ 6,000 men; and this does not include all the plants. J. Walter Wilson is singing. He gives an illustrated song by the aid of the stereopticon to good advantage each evening. He is an expert in the use of the lantern, and he has the best stereopticon that is made. There is a splendid spirit in our meeting, and we are hoping that God has a people in Homestead who will fall in love with his Son and "the plea."

Homestead, Pa. James Small.

Letter From Africa.

Bolengi, Congo, Oct. 8, 1902.

My Dear Brother Young:—It is gratifying indeed to know that you remember us. We have often thought of writing you a word concerning the work here, but it has been almost impossible to write to anyone. Of course, we read your enterprising paper. The friends who send us books cannot realize, perhaps, how much good they do out here. Not only is it refreshing to ourselves to find some new books in the mail, but as our Mission is on the highway, the steamers ask for reading matter when they call and a good book finds no rest.

We have now been in Congo somewhat more than a year. In that time we have escaped altogether the dreaded African fever. But equatorial life is exhausting enough in itself even though one have no definite disease. The principal event of the year

was the birth of our baby girl Evelyn in June. She fills our lives with gladness. The native cares a great deal for children. To honor one in the highest degree, he is addressed as the father of his child and the mother as the mother of her child.

We like Congo very much. In coming, we were disappointed in nothing and agreeably surprised in many ways. Our Mission has before it a large work. The African is most promising. While their skins are dark and their sins may be darker, we love the children of the Congo. This is "darkest Africa" but a better day is dawning. We feel that the home friends cannot appreciate the recent and rapid changes that have come to pass. Missions reach the length of the Congo; more and better boats are being put on the river; a telegraph line touches our grounds; vastly more is known of tropical diseases, etc., etc. The Disciples of Christ have a nation to teach—the Bankundu. We are doing the only work among these people. We are pioneers, for the grammar of this language is yet to be written and the Bible to be translated.

On the second of October we were pleased to welcome Mr. and Mrs. Farris, whom you all know and love, and Mr. and Mrs. Eldred, who were recently appointed. For the previous eight months we were entirely alone,—I am sure you will understand that we had our hands full. Our little chapel, which seats 250, is now packed night after night. For several months the interest and attendance has been gradually increasing and some 75 have asked to be instructed with a view to Christian baptism. The prospects are bright.

Sincerely yours,
Edwin A. Layton.

Ministerial Relief.

The following letters by Cor. Sec. McCreery indicated the work of love which the Board of Ministerial Relief is able to do as our representatives. The names are withheld for obvious reasons.

Dear Brother: On being a little extravagant in providing fuel for winter we have run behind in our rent and the remittance comes in the "nick of time." We are therefore truly happy and thank God and the dear brethren for the relief. Wife and I are not very well this gloomy weather. Thanks.

Dear Brother: We received the draft for which my mother and I are very grateful. Mamma has been very sick and unable to work and confined

Oil Cure for Cancer.

No need of the knife or burning plaster, no need of pain or disfigurement, the Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Home Office, Dr. D. M. Bye Co., drawer 505, Indianapolis, Ind.

to the house for over a year and four months. She is still very sick. My health is not good, but we have done the best we could. In our trials you can hardly know how much the offering helps us.

Thanking you for your well wishes,

New Year's Greeting, 1903.

J. G. Waggoner.

The grace of God be upon you. The gate of the new year is about to open before us. Through its portals already gleam his shining presence which maketh the path of the just to shine more and more unto the perfect day.

Over the past we glance with gratitude for our Father's great mercies that have sustained us in weakness and led us, in safety, through trials and dangers. He gave us many joys and pleasures and awaits to make these fuller and more lasting in the year to come. If sorrow and affliction await us, we know that "In the shadows standeth God, keeping watch over his own." If true we may know that whether we live or die, we are the Lord's. Then, trusting in God for strength, shall we not plan a more prayerful, thoughtful, industrious year for him? Deeds of love are the deeds that last. Upon the influence and conduct, in word and deed, of each one of us, doubtless rests the destiny of other souls as well as our own. Shall we be true to this heavenly trust?

I wish for you that the year 1903 be the best year you have yet seen, that you may prosper, that it may be a year of great growth in grace and knowledge and well-doing. May the Lord bless and keep you. The Lord make his face shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace.

CHURCH IN THE COUNTRY.

It may be of interest to readers of the Century to know somewhat of the work at "Fort Hill Christian Church," where it has been my privilege to minister for the past six months.

The church stands by itself on a hill in the midst of charming country, one mile from the railroad and from the nearest village, which is Round Lake, about forty miles from Chicago, on the C. M. & S. P. railway.

Here the people of the community have met for worship every alternate Sunday, and only those who understand the many obstacles that stand in the way of attending church in the country can realize the earnestness with which these people are actuated. All are farmers, with manifold

"chôres" to do, Sunday as well as other days. All live quite a distance from the church, some four or five miles away.

The Sunday school is a strong feature of the work. Since last May it has met every Sunday. Mr. J. A. Graves is superintendent and is full of enthusiasm. Miss Belle Caine is the organist both at church and Sunday school, and her untiring energy and faithfulness have done much toward the success of the work.

Owing to the cold weather and the difficulty in heating the building, and also to the fact that there is much sickness in the community, the church will be closed until spring after Sunday, Jan. 4, 1903.

The Sunday school had a Christmas tree in the church on Christmas eve, which, in spite of severe cold weather and rough roads, was a grand success. Santa Claus was impersonated by the superintendent, and the entertainment was given by the Sunday school scholars, who were led in a most able manner by the organist and her sister.

The work has been very pleasant, and I believe helpful to all. Twice we had an evening service when the attendance was about 100, mostly young people.

I feel sure that both the Sunday school and church service will be taken up again with renewed energy in the spring.

Herbert J. Greenwood.

Keokuk, Iowa.

The last day of 1902, the time of our annual meeting, was a red-letter day in the history of our church. In the evening a large proportion of the members met in business session until 9 o'clock, at which time reports from church and auxiliaries were made. The clerk reported \$2,800 raised, all expenses paid and money in the treasury of every department, 100 accessions, without the aid of an evangelist, and love and harmony pervading the entire membership.

During the year our C. E. social meetings have attracted the young people from all parts of the city, regardless of church affiliation, and have been the means of leading many into fellowship with Christ and his church.

Nineteen hundred and two was the greatest year of our history, but we are planning for more aggressive and extensive work for 1903. Our Sunday school, under the leadership of our beloved and consecrated Bro. Young, will enter the "red and blue button" contest next Sunday, which we feel will so crowd our present capacity as to necessitate the enlargement of our building by the addition of individual class rooms. This may seem visionary to those who know that our present seating capacity is one thousand, but, as our evening congregations fill the church, we believe this can be done.

We give God the glory for our success, but very much is due to the untiring efforts of our enthusiastic, loyal and consecrated pastor, Bro. A. F. San-

derson, who has for almost seven years shared our joys, sorrows and difficulties, but can now rejoice in having seen us grow from a weak, unrecognized band to a strong, well equipped, thoroughly organized church, commanding the respect of the entire city. His work has grown better from year to year, as may be attested by the fact that there have been accessions every week during the last four months. Yours faithfully,

G. W. White.

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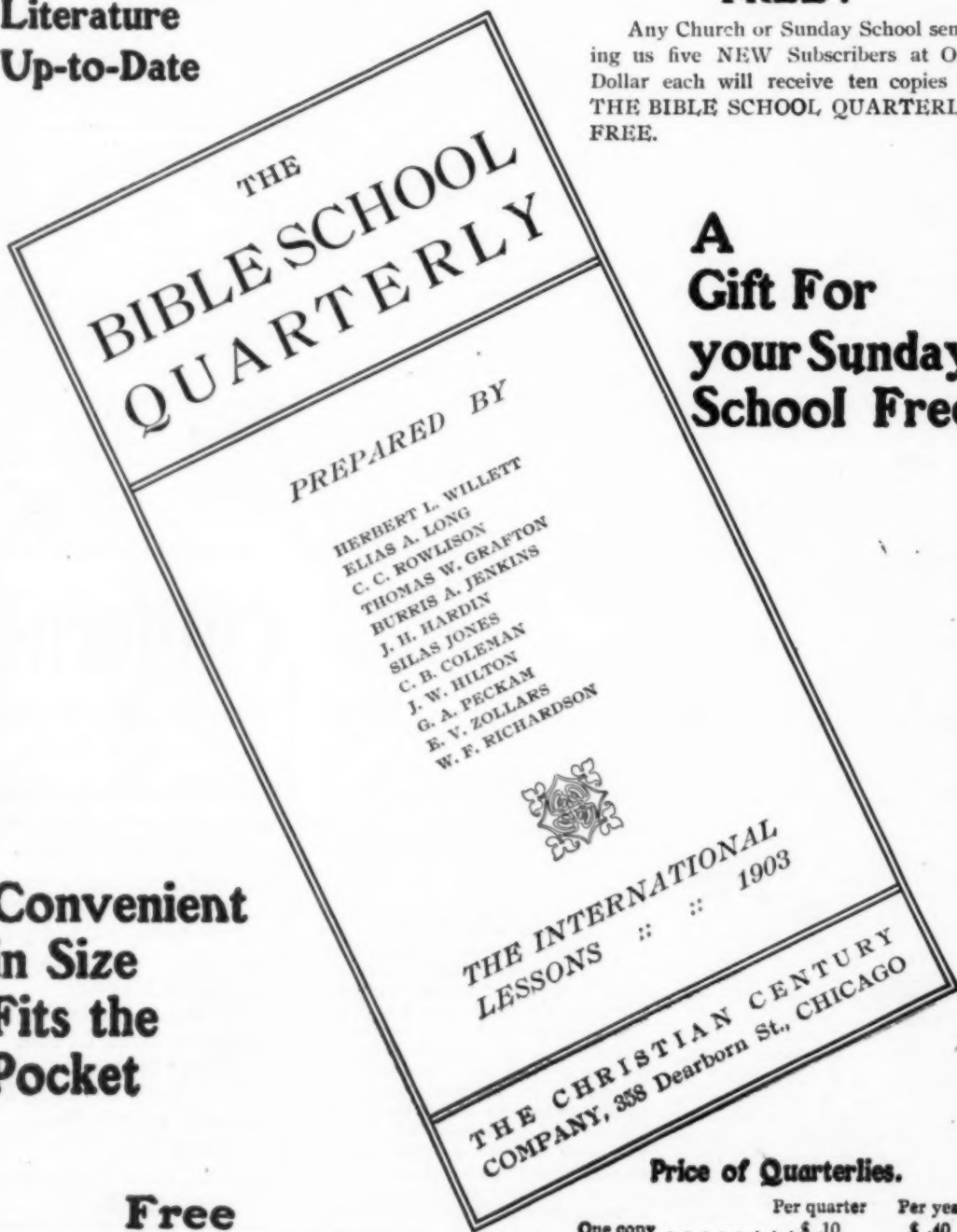
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